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Free to all. Those who choose to pay may send one dollar a year.

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THE MISLEADINGS OF INTELLECT.

[Home-Talk by J. H. N., Brooklyn, April, 1858.]

THE real and only reason of the false speculations on the subject of the *Second Coming*, from the destruction of Jerusalem down to the present time, has been, that the transactions fulfilling the promise of Christ's Coming were not *visible*—they did not address the outward senses. Because these transactions took place in the spiritual world, and were not seen by the inhabitants of this world, it has been assumed that they did not take place at all. Now it was the *mind* that was disappointed in this thing; it was the power of outward perception, the reasoning and perceptive faculties that reside in the brain and in the eyes, that were not convinced. To believe that an event took place at a certain time, because one that you have confidence in promised that it should take place at that time, is one thing; and to believe the same fact because you *see* it, is quite another thing. Your belief founded in confidence, is a belief of the *heart*; belief on the ground of perception is an act of the *mind*. Is not all unbelief the result of the self-conceit of the mind? or, in other words, the result of the perceptive faculties lording it over the heart?

Christ says to Thomas, "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Why does he say, "Blessed are they that have not seen, and yet have believed"? Plainly because their faith is an act of the heart, and is not adulterated by the intellect. It seems to me that the value of faith lies in its being an exercise of the heart. And the great enemy of faith is the intellect ungoverned by the heart.

The truth is, there is no possibility of comfort or peace to any man who cannot believe what he does not see. If he requires to see his *safety*, for instance, in this universe of mysteries, what peace can he have? He can have no sense of safety, unless he believes without seeing. The condition of every one is like that, for example, of a passenger, on

board a ship at sea in a dark, stormy night. Suppose a passenger in such circumstances can believe only so far as he sees, and he comes out on the deck to satisfy himself whether the ship is in a safe condition. He cannot see an inch before his eyes, and how can he have peace? In order to have peace, it is necessary that he should believe and hug to the heart the truth of invisible things. Our life and whole career through this world, is like life at sea. The elements that surround us are boiling and raging, and wholly beyond our control. We cannot see the future, and it is only by finding in our hearts the power to *trust*, that we can have any peace.

The discovery on the subject of the Second Coming is destined to confound the pride of intellect. It will put people back on believing with simplicity what they do not see, and what there is no positive historical evidence to confirm. It will put them on *faith*, as distinguished from *sight*; and will make them reverence the heart, as distinguished from the mind. So that our battle with the world on the subject of the Second Coming is not a mere doctrinal controversy. It is a demand for a change in the economy of life—the supremacy of the heart over the mind; and that is a change which is indispensable to every man's peace. With such a change as will put faith first, and subdue the self-conceit of intellect, peace will be secure.

We are all anxious to prosper, and to have a sense of prosperity; but if we are seeking a sense of prosperity by looking at outward appearances, and the evidence of sight, we shall have trouble. God will have to check our prosperity so that we shall not be able to see it, until we get where we are sure of prosperity, without sight. We must not require the evidence of consciousness to believe that we are in a good, growing state. God will worry us from every retreat in that field of evidence.

Look for a moment at the experience of the Primitive Church immediately preceding the coming of Christ. As the appointed time approached, all outward events contradicted their hopes and faith. Many fell away, and all would have forsaken their faith, if they had judged simply from sight—or outward appearances. But there were a few, like the apostle John, who remained firm, and grew bold as the time approached. He said, "It is the last hour; and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last hour;" as if he had said, "the

more deception and ruin there is around us, the more surely we know the integrity and veracity of him that hath promised." The evidence against the fact, became evidence in its favor.

Let us learn this practical lesson from the facts respecting the Second Coming, viz.: not to judge from outward perception, and not to insist upon the evidence of consciousness to confirm the truth.

"STRAITENED."

"STRAITENED in your own bowels"—how often have I thought of this expression of Paul to the Corinthians! There is a sharp truth in it that has cut the Gordian knot of many a tangled trouble. For one has to find out, sooner or later, that troubles often begin at home, and that we have but ourselves to thank for many a miserable hour. Our circumstances are pleasant, providence is helping us, God is tenderly watching over us, but we have put some little blemish, some imagined slight, some fancied wrong, so close to our eyes, that we are blinded to all else.

Step out-o'-doors some sunny day. Your eye reaches far and near; the broad landscape is bright and beautiful. But only put your little finger close to your eye, and it is all shut out—all the miles of chequered light and shade—and you see nothing but a black bar. That is the way it is with half our troubles. We let some trifling evil—in our own character, or that of others, or in our surroundings—get too close to us, and so obscure the good that is all around. The devil is subtle and understands spiritual optics. He knows that good is so much larger than evil, every way, that he will have to get between us and good, and pretty close to our eyes, too, in order to shut out the good, or at least make it appear to be as small as the evil.

But however near-sighted or narrow-minded we become, at last the truth comes home to us that we are "straitened in our own bowels," that joy and happiness are within our reach, and we willfully shut our eyes to them. And it is no excuse if the evil be real and distressingly pungent; it is foolishly wrong for us to let our attention become so riveted on it that we can give never a glance to the wealth of good around.

THE ONEIDAS.

BY S. H. R.

VI.

ONEÖTA STONE.

"Yon beacon rock—enduring monument,
On which both time and storm have spent
Their force in vain—suggests the simple story—
A nation's birth, its name and deeds of glory."

THE Oneidas called themselves the Oneöta. Aug. This has generally been interpreted "the people of the beacon-stone," or by a metaphor "the people that sprung from the

stone;" but Morgan suggests that the word should more correctly be translated "the people of the granite rock." Of these granite people, whom the legend of the League represents as leaning their bodies against the everlasting, immovable stone, Schoolcraft observes that "they were early renowned, among the tribes, for their wisdom in council, bravery in war, and skill in hunting; and it is yet remembered that, when the Adirondacks and other enemies found their trail and footmarks in the forest, they fled in fear, exclaiming 'It is the track of the Oneida!' To note this discovery, it was customary with the enemy to cut down a sapling to within two or three feet of the ground, and peel its bark cleanly off, so as to present a white surface to attract notice. They then laid a stone on the top. This was the well-known symbol of the Oneida, and was used as a warning to the absent members of the scouting party who might fall on the same trail."

When the French under De Vaudreuil laid waste the country of the Oneidas and destroyed Ka-no-a-lo-ha, they found a stone placed in the fork of a tree near the entrance of the castle, which device served as the national coat of arms or heraldic bearings.

Both the name and symbol of the Oneidas were derived from a particular stone named Oneöta, which forms the prominent feature in the traditions of their early history and origin. According to one account, this stone, moved by the will of the Great Spirit, accompanied and guided the people in all their primitive wars and wanderings: where it moved they followed; where it rested they abode. Finally it settled on a high hill, around which the people multiplied and prospered. But some of the Oneidas of the present generation say their forefathers believed that the Great Spirit took this rock from the bed of Oneida Lake and placed it immovably upon the hill. From this granite boulder the Oneöta-aug were brought forth by the creative power of the Great Spirit; and to them was given dominion over hill and valley, lake and stream. However the fancy may have originated, for centuries this rock was to the Oneidas the palladium of liberty and the monument of their national fame.

Schoolcraft visited the Oneöta Stone in 1842, under the guidance of some Oneidas, and pronounced it a syenite boulder of the erratic-block group, untouched by the tool of the sculptor or engraver. He adds, "It was the silent witness of their first association as a tribe. Around it their sachems sat in solemn council. Around it their warriors marched and uttered their shouts of defiance. From this eminence they watched, as an eagle from her eyrie, the first approaches of an enemy; and to this spot they ran in alarm, and lit up their beacon-fires to arouse their warriors, whenever they received the news of a hostile footstep in their land."

The oldest Oneidas in this vicinity say that in the early days of the nation war-parties always met and performed their dance around this stone before going to battle and after returning; that on its sides they whetted their tomahawks and knives, and on its top ground their war-paints, with which they made themselves terrible to the sight of the enemy. After the council fire was lighted at Ka-no-a-lo-ha,

this practice was discontinued; but owing to a peculiar superstition that it possessed the power of foretelling the fate of the warrior, the Oneida Stone was neither forgotten nor neglected. Before starting on the war-path, young men were in the habit of "visiting the stone;" that is, they resorted to it to lay on their first war-paint. If the colors, ground and mixed upon its surface, were of bright hue, and stuck well on the face of the neophyte, it was supposed that his path in life would be long and happy, and that he would become renowned; but if the colors looked dim, evil threatened him; and when they refused to adhere it was believed that speedy death was betokened.

"This block alone, so far as we know," Schoolcraft concludes, "has been selected by one of the aboriginal tribes as the symbol of their compact. * * * * This alone stands on this continent as the simple monument of a nation's origin, power and name. This alone tells the story of a people's rise; and if we are careful of the fame of a brave and worthy people, who fought for us in our struggle for liberty, it will for ages carry their memory on to posterity."

Shoolcraft's account of this ancient council rock awakened considerable interest in the subject; so much so that some of the citizens of Oneida County resolved to preserve the relic from all chance of thoughtless destruction, as a lasting monument to the memory of the unhappy race that bears its name. Over twenty years ago a block of gneiss, which tradition said was the true Oneöta Stone, was taken from the farm of James H. Gregg, in the town of Stockbridge, and with all appropriate ceremonies placed near the entrance of the Utica cemetery. Some of the Oneidas were present and took a sad interest in the proceedings. The late

Hon. Timothy Jenkins, of Oneida Castle, is said to have sent to Green Bay for Dr. Sundown, the well-known Indian interpreter, to speak on the occasion. Mr. Jenkins seems to have been the leading spirit in the whole transaction. Sundown claims to remember the tenor of his speech on that occasion, and while in conversation with the writer even repeated passages of it, contrasting the former greatness of his nation with their present fading glory and fallen estate. Judging from these passages, it was a mixture of enthusiasm and pathos, couched in the startling metaphors and extravagant imagery so dear to the Indian heart. Sundown said that only a portion of the council rock was taken to Utica, and he thought the rest could still be seen in its ancient resting-place on the highest hill east of the village of Munserville. Peter Doxtator, the oldest Oneida still living here, asserts that the true Oneöta Stone was not taken to Utica at all, but that another rock, through mistake, was taken instead. Mr. Newhouse does not venture to speak authoritatively

on the subject, but considers the stone near the entrance of the Utica cemetery the genuine Oneöta, and that it must have been placed there with much less pomp than the Oneidas claim. He thinks the Oneidas themselves took no part whatever in the transaction, and that they draw largely on their imagination for the details supplied.

These conflicting statements induced a party of five of us, one beautiful morning last Septem-

ber, to attempt a little exploration of the reputed birth-place and cradle of the Oneida race. After a drive of five miles up the valley to Munserville, we toiled slowly up the hill to the eastward. Passing over the track of the Midland Railroad, which steals along the hill-side, our road, steeply ascending, wound suddenly to the right through a narrow pass with picturesque ledges on either side. Unprepared for anything so romantic in this vicinity, we gazed with delight at the rocks above and around us, and the trout-brook in the deep ravine below, half hidden by the foliage of shrubs and trees, or leaping and sputtering over the rocks.

The farm on which the council-rock once rested is now owned by Sherman Keyes, a substantial, pleasant appearing farmer. We found Mr. Keyes very busy with his dairy and hop-harvesting; but on learning our wishes he invited us to put our horses in his stable, and heartily made us free to spend the day in his woodland and pasture; though at the same time he assured us that the principal part of the Oneida Stone was taken to Utica in his youth, and that the rest was cleared away years ago. We drove directly to the spot—now a pasture for sleepy cows—where the stone once rested. The atmosphere was slightly smoky, but for all that we had a fair view of the whole west hill and the valley for twenty miles. Oneida Lake, fifteen miles distant, was plainly visible. But no council-rock was to be seen, and it was difficult to realize that we stood on the very spot where the former lords of this smiling landscape, stretching away before and beneath us, met, in joy or in sadness, to conduct their savage pastimes, to feast, to deliberate in solemn council upon the fate of captives and of nations, to prepare for battle, and to worship the Great Spirit.

Though disappointed in the object of our visit, we contrived to enjoy our situation immensely. We camped in a grove near by and spent the day in ideal savage fashion, preparing savory meals of roast fowl, eggs, coffee, etc., by an open fire, roasting green corn in primitive Indian style, exploring the remnants of forest about us, and making the old woods and hills echo again to the crack of the rifle and fowling piece. No game was bagged except one unfortunate red-headed woodpecker; but we did amazing execution on an old stump and sundry other marks! At noon Mr. Keyes called upon us, evidently a little curious to know who we were and what we were about. He showed us some ancient beads picked up by his children, and told of many curiosities that had at different periods within his memory been gathered from the old Indian burying-ground down on the hill-side, including stone implements of various kinds, Spanish hatchets, musket barrels, etc., and the remains of men of gigantic stature.

As the declining sun warned us to turn homeward, we drove down over the ridge of the east hills, for seven or eight miles through a prosperous farming region, past many hop-fields, in some of which were pickers, noisy and gleesome as children just out of school. Less than a century since the red man alone trod this broad domain in savage freedom. Finally we passed directly through the eastern settlement of the Oneidas, where the manifest

lack of thrift and comfort was in painful contrast with the rich fields behind us. Their western settlement is more prosperous and hopeful; but here the unfenced grounds, the desolate appearance of the cottages, and the perfect stillness that pervaded the whole settlement, produced a very disheartening impression. Presently we passed a plain but tidy little church and school-house side by side, and said to ourselves, "There is still cause for hope."

FINANCIAL STATEMENT FOR 1869.

THE net earnings of the Oneida Community, as shown by its inventory for the present year, are \$30,920.55. This is \$24,180.28 less than the earnings of last year. The difference is accounted for mainly by the discontinuance of the Fruit-preserving business, and the transfer of capital to new enterprises here and at Wallingford, which have not yet had time to mature and become productive. The following is a table of reported expenditures and income.

EXPENSES.	INCOME.
For Furniture.....	\$ 1,948.79
Library & Education 818.85	By profit arising from
Fuel..... 4,846.86	the following productive dep'tmts: .
Washing..... 9,367.74	Farm and garden; Rents; Silk Manufacturing; Silk Jobbing; Silk dyeing; Silk weaving; O. C. Store; Trap manufacturing; Machine-shop; Foundry; Blacksmithing; and entertainment of visitors..... \$94,493.72
Kitchen..... 19,414.29	By individual donations of Community members..... 1,836.25
Clothing..... 11,650.86	
Printing..... 629.04	
Small expenses..... 5,808.67	
Total family expense 46,994.00	
Annuities paid..... 110.00	
Interest..... 109.45	
School and land taxes 1,158.98	
Exchange paid..... 26.98	
Real estate..... 5,188.98	
Building..... 6,918.92	
Loss in closing preserved fruit..... 929.90	
Bad debts..... 1,857.25	
Bal. of profit & loss 1,629.79	
Total expense of O. C. 64,152.10	
Bal. of profit to capital 81,677.87	
	\$95,829.97
	\$95,829.97

It should be noticed that the productive industries mentioned in the table, are not charged with the labor of our own members; their board, lodging, washing, education, care in sickness, support in old age, and all the comforts and luxuries of Community life being considered as fair remunerative equivalents for all the labor performed. This exemption from charges for salaries of superintendents, shipping clerks and book-keepers, as well as for wages of a number of our people who labor in the rank-and-file, causes the profits of our businesses to appear upon the books much larger than would be the case in ordinary society. The total expense of O. C., given above, viz., \$64,152.10, is not much too large to charge to the productive departments for services rendered by our own people. The item entered as "small expenses," includes expenditure for lights, music, dentistry, traveling and incidentals. The "profit and loss" account includes on the debit side

Amount paid to relatives of members.....	\$578.98
" for revenue stamps.....	112.99
Accrued interest.....	.851.15
Small items.....	.691.12
	\$2,240.19
Credit by premium on U. S. Bonds.....	.610.40
	\$1,629.79

CAPITAL.

The accounts of the Willow Place branch are included in the above, its business and expenditures being transacted at the O. C., office. The inventory of the Wallingford branch shows a net profit of \$1,906.57. The net capital of the United Communities is summed up as follows:

Balance of profit at O. C. and Willow Place.....	\$31,677.87
Net earnings of Wallingford Community.....	1,906.57
Total net gains.....	89,584.44
Capital Jan. 1, 1869.....	\$71,761.17
Net capital of United Communities, Jan. 1, 1870.....	\$406,271.61

COST OF LIVING.

The ordinary family expense, after deducting \$1,000 for the estimated cost of food furnished to visitors, is \$45,984.00; exceeding the amount reported last year, by over \$4,000. This excess is more apparent than real, the last year's account of expenses having been reduced by certain transfers of property, beyond their true showing. The expense account contains some items, such as music, library, traveling, etc., which are not generally included in family necessities. The amount assigned to clothing, subsistence, washing and fuel, which commonly comprise what is called the "cost of living," is \$36,779.35. Dividing this by 232, the average number of members, great and small, gives \$158.96 as the individual cost per year, or the rate of \$3.05 per week.

It should be borne in mind, however, that the above is mainly the cost of the *raw material*. The labor of cooking and washing, and partly that of making clothing, boots and shoes, is omitted.

The following are the principal items of table expenses at O. C. and Willow Place:

Flour and Meal.....	\$1,778.12
Sugar and Syrup.....	8,310.34
Butter.....	4,126.48
Meat.....	643.46
Vegetables.....	661.45
Cheese.....	534.46
Eggs.....	769.46
Fish.....	499.02
Fruits, preserved and fresh.....	3,213.42
Milk.....	2,569.20

LABOR.

No estimate of the hours of labor has been formed the present year. Assuming last year's record as a basis, the able-bodied men of the Community have averaged about 7 hours per day, and the women 6 hours 40 minutes.

Much of the labor performed by our members, both men and women, is skilled labor. Women are employed in book-keeping, typesetting, editing and reporting, as well as in various foremanships of our manufactures. The household work is wholly done by our own members, with the exception of the laundry service, which is executed mostly by machinery and with hired help.

EDUCATION.

A building has been fitted for a seminary the present season, at a cost of \$2,500, and classes of young men and women, to the number of sixty-five, have commenced a regular course of study in geography, philosophy, the higher mathematics and languages, with recitations and examinations. The teacher is a recent graduate of the Scientific School of Yale College. The design is to combine, in the training of our young people, study and labor, giving one half-day to each.

TRAP WORKS.

The pacification of the Southern States and the opening of the West by the Pacific Railroad operate favorably on the demand for our traps.

No. of Traps manufactured.....	337,437.
Sales.....	\$114,841.20.

FOUNDRY.

The business of the Foundry is in excess of last year. The articles manufactured, are sleigh-shoes, wagon fixtures, architectural columns and window-caps, agricultural castings and sash-weights.

Amount of iron manuf'd at Foundry, 800,000 lbs.

SILK WORKS.

The standard of quality maintained in our Machine Twist creates a demand fully equal to our present ability to supply. During the year, we have bought a factory at Wallingford Conn., stocked it in part with machinery, and it is now running in connection with our works here.

Amount of stock manufactured..... 6,941 lbs.
Sales, including brands of other manufactures..... \$141,940.00

Average number of hands employed, about 100.

A commencement has been made the present season in silk weaving, with looms and workmen from England. About 7,000 yds. of ribbon have been manufactured; but the enterprise is yet in the stage of experiment.

MACHINE-SHOP.

This is the vitalizing department of the whole, employing about ten men. Its services are so diffused in all directions that a specific account of them can not well be given. The two following items, however, show its relations to our main producing agencies.

Value of silk-machinery manufactured, \$7,000
" " trap-tools " 2,000

BUILDING.

The main works in this line have been the fitting-up of the seminary, the erection of a manufacturing building at Willow Place (33 by 50 ft.), the renovation of the Wallingford factory, and the building of a large wing to the Mansion at O. C. The latter, from its size and thoroughness of construction, has been costly, and is still unfinished. Steam heating apparatus has been introduced to the Community dwelling at a cost of \$5,600. It is estimated that the whole amount of our net income for the present year, has been invested in new buildings.

FARM, GARDEN AND ORCHARD.

The live stock on the place consists of 100 cattle and 28 horses. The principal items of produce are

Potatoes..... 1,200 bush.	Apples..... 400 bush.
Barley..... 800 "	Pears..... 117 "
Corn..... 280 "	Strawberries... 17,000 qts.
Hay..... 300 tons.	Raspberries... 18,000 "

CASH PAID FOR HIRED LABOR.

Hardware department.....	\$20,109.00
Silk "	15,708.00
Farm and Garden.....	9,564.49
Building.....	9,825.94
Clothing and boots and shoes.....	500.74
Laundry.....	824.23
	Total \$56,532.39

This is the amount of cash wages, and does not include goods taken by operatives at the store in lieu of money.

STORE.

The Midland railroad which has commenced running trains through our valley the present season, will probably curtail somewhat the public custom of the store. Having a depot, however, within forty rods of our dwelling, we anticipate that its advantages to ourselves and the public will more than compensate for the slight drawback which it may occasion in store trade.

THE CIRCULAR.

Printing the CIRCULAR employs a man, a boy and six girls for about 5 hours daily, editorial work not included. The present number of copies printed is 2,110.

AMOUNT OF BUSINESS.

The total sales charged in book account amount to \$265,297.28, mostly of Community

productions. The total cash disbursements and receipts of the year foot up about \$750,000.

The foregoing is a condensed view of the financial, material and industrial position of the Oneida Community in 1869. The statistics of Wallingford Community are reserved for another week.

THE CIRCULAR.

O. C., MONDAY, JANUARY 10, 1870.

CO-OPERATIVE WASHING.

The statistics of the O. C. Laundry, recently published in the CIRCULAR, have attracted the attention of economists. The New York *Evening Post* says: "It is one of the uses of a socialistic adventure like that of the Oneida Communists, that it helps forward, by practical tests, such enterprises as public laundries, bakeries and kitchens."

After quoting the statistics alluded to, the *Post* adds:

"This account reads like a practical, business-like statement; and we commend it to the attention of Mrs. Pierce, of Cambridge, and other persons, of whom there must be thousands in this city alone, who would like to try something in the way of a co-operative laundry. According to the above account, family washing and ironing costs at Oneida less than thirty cents per dozen. There are few city laundries where the work is done for less than \$1.25 per dozen."

The *New Haven Palladium* referring to the same account says:

"The success which has crowned their [the O. C.'s] efforts at co-operative house-keeping, is a valuable lesson which might be put to profit. They have lately erected a laundry building supplied with most approved appliances, the whole costing \$6,092. They find that the week's washing for two hundred and thirty-seven persons costs twenty-nine cents a head. As the average number of pieces washed for each member of the Community, is eighteen, including heavy articles, this is astonishingly cheap. Why should not the horrors of washing-day in families be abolished by a system of intelligent co-operation? Comfort, health and cleanliness would all be promoted by it, and a large amount of money and labor saved."

We might modestly intimate that this incidental economy in the laundry department, is but a specimen of what runs through the whole household management of a Community. It is evident enough that the cooking for 200, properly organized and outfitted, may be as much a success as the washing; and the heating of a large house by steam, is vastly more economical than heating forty little ones by stoves. So also the taking care of thirty or forty children by a corps of trained attendants, is an immense saving over the common method. In fact if co-operatives and economists want examples of the savings effected by combination, we can give plenty of them.

THE SILENCE OF HISTORY.

Upaham, in the supplement of his work on "Salem Witchcraft," while speaking of his resources of information in regard to the transactions of 1692, has the following paragraph:

Great difficulty has been experienced in drawing the story out in its true chronological sequence. The effect produced upon the public mind, when it became convinced that the proceedings had been wrong, and innocent blood shed, was a universal disposition to bury the recollection of the whole transaction in silence, and, if possible, oblivion. This led to a suppression and destruction of the ordinary materials of history. Papers were abstracted from the files, documents in private hands were committed to the flames, and a chasm left in the records of churches and public bodies. The journal of the Special Court of Oyer and Terminer is nowhere to be found. Hutchinson appears to have had access to it. It cannot well be supposed to have been lost by fire or other accident, because the records of the regular Court, up to the very time when the Special

Court came into operation, and from the time when it expired, are preserved in order. A portion of the papers connected with the trials have come down in a miscellaneous, scattered, and dilapidated state, in the offices of the Clerk of the Court in the County of Essex, and of the Secretary of the Commonwealth. By far the larger part have been abstracted, of which a few have been deposited, by parties into whose hands they had happened to come, with the Massachusetts Historical Society in Boston and the Essex Institute at Salem. The records of the parish of Salem Village, although exceedingly well kept before and after 1692 by Thomas Putnam, are in another hand for that year, very brief, and make no reference whatever to the witchcraft transactions. This general desire to obliterate the memory of the calamity has nearly extinguished tradition. It is more scanty and less reliable than on any other event at an equal distance in the past. A subject on which men avoided to speak soon died out of knowledge. The localities of many very interesting incidents cannot be identified. This is very observable, and peculiarly remarkable, as to places in the now City of Salem. The reminiscences floating about are vague, contradictory, and few in number. In a community of uncommon intelligence, composed, to a greater degree perhaps than almost any other, of families that have been here from the first, very inquisitive for knowledge, and always imbued with the historical spirit, it is truly surprising how little has been borne down, by speech and memory, in the form of anecdote, personal traits, or local incidents, of this most extraordinary and wonderful occurrence, of such world-wide celebrity.

In another place in the supplement, where Mr. Upham is explaining and commenting on the fact of the great difficulty experienced by him in ascertaining the former residence of a person eminent in the witchcraft tragedy, the following sentences occur:

It is truly remarkable, that the locality of the property and residence of a person of her position, and who led the way among the victims of such an awful tragedy, should have become wholly obliterated from memory and tradition, in a community of such intelligence, consisting, in so large a degree, of old families, tracing themselves back to the earliest generations, and among whom the innumerable descendants of her seven great-grandchildren have continued to this day. It can only be accounted for by the considerations mentioned in the text. Tradition was stifled by horror and shame. What all desired to forget was forgotten. The only recourse was in oblivion; and all, sufferers and actors alike, found shelter under it.

This is an illustration of the manner in which the event of the Second Coming of Christ, as promised within his own generation, fails of historical evidence. For, if we may believe Upham, it would have taken only a little more general determination to blot out the events of 1692, accompanied with fewer facilities for retaining its records, and a total disappearance of all sufferers by the tragedy, to have left us in utter ignorance of everything concerning Salem witchcraft. But given an age like that of A. D. 70, with printing unknown, the horrors and confusion connected with the taking and destruction of Jerusalem by the Romans occurring at the same time as the unrecorded event, the total disappearance of all those interested in preserving its memory, and the leaving behind of the "foolish virgins," whose reputation with their own generation and posterity made them intensely interested to consign every record and memory of the event to oblivion, and it is as inevitable as a geometrical solution, that the result should be just as it is, and history be utterly silent in regard to the events of the Second Coming.

PARENTAGE AND LONGEVITY.

West Granby, Conn., Dec. 1869.

DEAR CIRCULAR:—I see that some of your correspondents address you as above. So the CIRCULAR must be an intelligent individual; at any rate it emanates from a high order of intelligent and progressive minds. I approve your doctrines and admire your policy in the main, that is, so far as you conform to the laws of nature. But in some things I think you do not so conform, particularly in regard to your sexual relationship. It is a law of nature that men and women should come together in sexual intercourse for the production of offspring; and that design should never be frustrated by any artificial means. If I recollect rightly, your people have entertained the idea that the bearing of

children has a tendency to impair a woman's health and shorten her life. That must be an error. The most healthful condition of man or woman is that condition which results from the due exercise of all the physical functions. Among these, none are more important and imperious than the begetting of children on the part of man, and the bearing and nursing them on the part of woman. An ancient writer says that God made man upright, but he hath sought out many inventions. One of these is the prevention of offspring, the natural result of which is excessive indulgence and a vast amount of physical debility. For nature will not hold him guiltless, who performs imperfectly or makes a mockery of any of her rites.

I have given many lectures on the laws of health, and have collected many statistics that had a bearing on that subject, and have found that with very few exceptions, those women that have lived the longest, enjoyed the most uninterrupted health and the most vigorous old age, have been those that have had large families. I give you a list of names, with their ages and number of children, of women that have lived or are still living in my own neighborhood:

NOT LIVING.

Name.	Age.	Children.	Name.	Age.	Children.
Mrs. A. Reed, 75	9.	Mrs. Bacon, 96	8.		
" Edgerton, 75	17.	" A. Hayes, 82	8.		
" Griffin, 75	8.	" Griswold, 85	8.		
" Gillet, 75	12.	" Clarke, 85	20.		
" A. Higley, 80	8.	" Kendall, 80	8.		
" Bosworth, 80	8.	" Higley, 102	8.		
" Case, 80	9.				

STILL LIVING.

Name.	Age.	Children.	Name.	Age.	Children.
Mrs. Hayes, 90	8.	" Pratt, 82	14.		
" Hayden, 89	9.	" S. Reed, 78	12.		
" Whitney, 80	8.				

Mrs. S. Reed has said that she never failed to do her washing every week during the whole time of her bearing and raising children. There is a woman in this vicinity, about forty-five years of age, who has twelve children, among which are two pairs of twins; and this woman can laugh the loudest, sing the most merrily, run up stairs the quickest, jump over the highest fence, and do the biggest washing of any woman in the neighborhood. I have seen a middle-aged woman in good health who had had fourteen children, among which were two pair of twins and one set of triplets. There is a lady in North Carolina only forty years of age, in the enjoyment of good health and buoyancy of spirits, who has had twenty-two children. The following lists I have collected from accounts in newspapers and other publications:

NOT LIVING.

Name.	Residence.	Age.	Child'n.
Mrs. Eastman,	Salisbury, N. H.	105	10.
" Arnold,	Brooklyn,	110	10.
" Ripley,	Barre, Mass.	91	19.
" Heath,	Brownsville, Me.	102	9.
" Bexford,	Barkhamstead, Conn.	85	13.
" Keogb,	Ireland,	104	14.

STILL LIVING AT DATE OF ACCOUNTS.

Name.	Residence.	Age.	Child'n.
Mrs. _____,	Mexico, 1867,	102	13.
" O'Neill,	Lowell, Mass. 1867,	85	18.
" _____,	Maine, 1867,	88	12.
" Stockwell,	Brattleboro, Vt. 1868.	89	10.
" _____,	Nottingham, Mass.	106	12.
" Brewer,	Montague, Mass. 1869,	82	12.
" Brown,	Colchester, Conn. 1869,	95	15.
" Collins,	Somers, Conn. 1869,	94	16.
" Bartram,	Redding, Conn. 1869,	82	10.
" McKinney,	Paris, Me.	88	11.

The foregoing lists comprise but a few of the thousands of cases that might be collected, to show that the duties of maternity are not inimical to health and longevity.

I have lived in the world 60 years, most of the time as a teacher of youth, a few years as a Methodist preacher, but now a farmer, have had much experience of the vicissitudes of life, have collected many facts illustrative of human frailty and the woful infringement of nature's laws, have witnessed

some happy and many sad scenes, *quorum pars magna fui.*

W. G.

REMARKS.

All properly collated facts bearing on the subject of parentage are valuable. We accept our friend's contribution as such; but we can not find in his statistics quite the amount or kind of proof that he assumes for them. The fact that a certain number of aged women have had large families does not show that all women would be benefited by having numerous children. It proves only that some women of peculiar constitution and under certain favorable conditions (of which perhaps a congenial marriage is one), have thriven in the business of child-bearing. So far the facts are instructive and interesting. But before we can form any valid generalization on this subject, applicable to the whole case, we have to consider a mass of facts of a different kind. We should have to ask our correspondent how many women in his neighborhood have broken down after having the second, third, or fourth child, and disappeared by a premature death. This class of facts, so easily ignored by longevity collectors, should be placed beside the other, in order to arrive at a sound conclusion; and from them it may appear that different classes of women are differently adapted to the work of procreation. We could easily add to our correspondent's list of examples, favoring the view he takes. Mrs. P. Noyes, late of the O. C., lived to the age of eighty-six and had nine children. Her mother reached nearly the same age and had eight children. Mrs. Hotchkiss of Prospect, Conn., who has relations in the Community, and will be one hundred years old next month, has been the mother of seven children: etc., etc.

But on the other hand, there is a class of facts matching those given above, which point the other way, associating longevity, with comparatively few children. Here are statistics showing the condition of a neighborhood of living women with whom we are acquainted, on this point.

A	Lady	of	87	has	had	8	children.
"	"	"	85	"	"	3	"
"	"	"	85	"	"	3	"
"	"	"	79	"	"	0	"
"	"	"	75	"	"	3	"
"	"	"	74	"	"	6	"
"	"	"	72	"	"	0	"
"	"	"	71	"	"	4	"
"	"	"	71	"	"	6	"
"	"	"	71	"	"	6	"

This list, indicating a moderate average of children, offsets the statements of our correspondent, and shows that observation must be conducted on a large scale to arrive at any positive result.

But even granting that the fact is as he supposes, it may still be a question whether mere longevity is the all-important consideration in the case. The rearing of children is a great function undoubtedly, but it may not be the highest of which woman is capable. It is certainly shared by the ignorant and degraded as well as by the refined, and in fact seems to predominate in nature just in proportion to the lowness of the race which exercises it. The rat is more prolific than the horse; and the squalid Tartar mother may enjoy her longevity in connection with a numerous progeny as well as the English Duchess.

It appears that some higher considerations than that of mere maternal vigor should enter into this question. We should require, 1. The improvement, mental and spiritual of the mother. 2. The highest quality in the offspring.

1. In respect to the first of these points the standard of female character is continually rising. Women feel that they are capable of development, in a thousand ways apart from maternity: and hence the problem is one of the correlation of force. If they are to be educated and active in the mental sphere, they cannot devote their life wholly to child-bearing. The signs of the times indicate a great change in this respect from the condition of the past.

2. It deserves inquiry whether in the matter of progeny, quality is not often sacrificed to quantity. A mother may be long-lived and prolific, and so

may be pointed at as an example of the benefit of propagation, when in fact she leaves but a deteriorated stock in her children. The second generation from great breeders, as a whole is not apt to be brilliant. Why not condense the dozen or twenty children into one quarter their number, whereby they would be better born and cared for, and the results would be at least equal in point of power?

This brings us to the position of the O. C. Our correspondent is mistaken if he thinks we are opposed to propagation. Our views on that subject as printed in our First Annual Report in 1849, are the following:

"Our theory, which separates the amative from the propagative, not only relieves us of involuntary and undesirable procreation, but opens the way for *scientific* propagation. We are not opposed after the Shaker fashion, or even after Owen's fashion, to the increase of population. We believe that the order to 'multiply' attached to the race in its original integrity, and that propagation, rightly conducted, and kept within such limits as life can fairly afford, is the next blessing to sexual love. But we are opposed to *involuntary* procreation. A very large proportion of all children born under the present system, are be-gotten contrary to the wishes of both parents, and lie during the period of gestation under their mother's curse, or a feeling little better than a curse. Such children cannot be well organized. We are opposed to excessive, and of course oppressive procreation, which is almost universal. We are opposed to *random* procreation, which is unavoidable in the marriage system. But we are in favor of *intelligent, well-ordered* procreation. The physiologists say that the race cannot be raised from ruin till propagation is made a matter of science; but they point out no way of making it so. True, propagation is controlled and reduced to a science in the case of valuable domestic brutes; but marriage and fashion forbid any such system among human beings. We believe that the time will come when involuntary and random propagation will cease, and when scientific combination will be applied to human generation as freely and successfully as it is to that of other animals. The way will be open for this, when amativeness can have its proper gratification without drawing after it procreation as a necessary sequence. And at all events we believe that good sense and benevolence will *very soon* sanction and enforce the rule that women shall bear children only when they choose. They have the principal burdens of breeding to support, and they, rather than men, should have their choice of time and circumstances, at least till science takes charge of the business."

This has been the position of the Community for twenty years, and we see no reason to regret it. If we have had somewhat less children than society in general, those we have had have been at least well cared for. Our means, which at first were small, are constantly increasing, and with the ability to properly rear and educate children we shall doubtless have plenty of them. Meantime, the principle of self-control which has worked in the men, and of self-improvement in the women, forms a basis of mutual respect, favorable to the development of science in the whole matter of propagation.

COMMUNITY JOURNAL.

ONEIDA.

—Jan. 7.—Sleighting here now.

—Last evening after meeting, many of the family re-assembled on hearing that G. W. N. was reading in the Hall from Hans Breitmann. We have had several readers give us this literature with indifferent entertainment; but he can really "Dutchify" himself and bring down the house.

—With our new Railroad facilities, persons can now leave the house as late as 10 A. M., do business in Utica, and be at home again at 8 P. M., in time for the evening meeting; and ride all the way by rail. Arrangements have just been effected with the Central Road, which enables one to leave New York at 8 A. M., and arrive at the Community depot at 8

P. M. of the same day. Or, if you please, you can leave Wallingford, after attending the evening meeting there, take the steam-boat train for New York, at 10 P. M., and be present at the O. C. meeting the next evening.

—As will be seen by our last week's paper, we sent a delegation to the New-Year's Barbecue at Syracuse, that we might have a report of its proceedings for the benefit of the family, as well as the CIRCULAR. So, in the evening meeting, we had an authentic account of the affair, the very day of its occurrence. After the report, Mr. Underwood, faithful to his appointment, brought in on a platter, half a dozen sandwiches, and a huge slice of plum-pudding, which, amid laughter and applause, he deposited on the piano in front of the stage. Some one jokingly suggested that we inspect and practically test the Barbecue, in its own peculiar style. So, venerable Mr. K — was appointed to marshal us, and after being duly arranged in rank and file, we merrily marched around the piano, stopping at the platter to look at, and take a bite of, the roast ox and plum-pudding. Perhaps this affair, occasioning reminiscences and chit-chat about plum-puddings, inspired the following, which was handed us a few days afterwards:

A PLUM-PUDDING IN TURKEY.

An English ambassador at Constantinople, wishing to enjoy his accustomed pudding at Christmas, gave to his Turkish cook (as near as I can recollect), something like the following recipe for making it:

1 lb. flour, $\frac{1}{2}$ lb. crumbs of bread, 1 lb. of beef suet, 1 lb. eggs, 1 lb. raisins, 1 lb. Zante currants, equal portions candied orange peel, candied lemon peel and citron, 1 lb. brown sugar, juice of one lemon, 1 teaspoonful of the following spices combined, mace, cinnamon, allspice, cloves and nutmeg; mix with a little milk and roll all together into a ball; then boil in 5 gallons of pure water, for 5 hours. Prepare sauce for the table, of the best sherry.

At the time appointed, the assembled guests, having laid a foundation of different courses of soup, meat, game, etc., were in pleasant expectation of the coming pudding, when in stamped two sturdy men, wheeling a hand-barrow, on which was a large vessel full of something like soup or chowder. They called out, as they entered,

"Room for the English Ambassador's plum-pudding."

The cook had forgotten the pudding-bag!

Can we not draw an instructive moral from this story of the scattered pudding? How many self-appointed ambassadors have given good directions, and caused much valuable material to be mixed together; but, when the heat of passion begins to stir, and send forth bubbles among the waters of strife, each particle begins to separate, crying, "room for individual sovereignty," and thus deprives the great and good ambassador, with his assembled guests, of the cherished community pudding!

A LOVER OF GOOD PLUM-PUDDING.

Book-Keeping in the Community.—About the year 1859 or 1860, our old friend Mr. J. J. Franks, of the Tradesmen's Bank, New York City, visited the Community at Wallingford, and while there, gave several of our folks some instructions in book-keeping. He advocated the double-entry system, with its trial-balances and balance-sheets. The books at O. C. had been previously kept by double-entry, but without sufficient thoroughness in proving them by trial-balances. Mr. Campbell and G. E. Cragin becoming sufficiently acquainted with Mr. Franks' method, introduced it into the Community. The former gentleman came to Oneida soon after, and assumed the position of book-keeper.

Mr. Campbell adopted the plan of getting out a trial-balance every month, and rigidly bound himself to find and correct all errors, however small, which the trial-balance exposed. He resolutely held to that purpose, and although there were some errors made, during the first few months, which occasioned him several days of anxious scrutiny before they were discovered, yet in every case he found them all, and produced a clean trial-balance. Mr. Campbell's early method has, of course, been expanded

and modified to suit the increased businesses of the Community, but from that time until the present he and his successors have been equally thorough. Once every month the books have been proved, and the errors, if any, corrected.

Quite a number of our young people, both men and women, have served a term in the counting-room. These may sometimes be heard, when several of them happen together, relating remarkable cases they encountered. One will tell how he was outwitted by one cent, which he wrote into the ledger without journalizing, contrary to rules, yet hoping all would be well; but found on trial at the end of the month, that the books did not balance by one cent. Another, how he had drawn red lines under a ledger account in which one bill was unpaid, and was reminded of it in a similar way. Each has had his troubles, and has learned by experience that in double-entry book-keeping the total credits and debits must be equal. It is a first rate drill. It teaches the importance of care and patience, about as thoroughly as anything can.

WILLOW-PLACE.

—Dec. 29.—One thousand yards of ribbon blocked and finished for market at the factory to-day.

—The W. C. silk factory does not at present complete the manufacture of silk, but simply puts the "raw stock" through the processes of "sorting," "winding" and "cleaning," preparatory to spinning. At this stage it is shipped to O. C., where it is doubled, spun, dyed and spooled for market. We receive from W. C. about thirty lbs. per week, wound on bobbins.

—The Silk Dept. took advantage of the holiday vacation, for a general moving of the Silk machinery for the purpose of economizing room. They commenced operations three years ago, with abundant space, and had not much thought of economizing; but as machinery multiplied, space grew more and more valuable, and to make the most of what they had, condensation has been repeatedly resorted to. In this last contraction they reached the minimum of space allotted to the different machines, thereby liberating room enough to set up another loom, which was the object sought.

Evening Meeting.—W. H. W.—I realize that it is less a duty than a great privilege and blessing to draw near to God. And I think we might all help one another in this matter, by refusing to give way to the feeling that God is distant and that it is difficult to think of him as our father and friend—one who likes to come near to us and bless us. It should be natural for us to feel towards God like children with a father's heart open to us, and with the privilege of drawing near to him. It is an unnatural, dreadful state, to be away from God, and where we do not daily experience his love and fellowship. I desire very much that it may be easy for any one of us to draw near to God; that it may be our meat and drink to have communication and fellowship with his spirit. When we draw near to God, the world recedes from us, and we enter an interior sphere where we have a sense of his presence, and know that he is near us, where we feel warmth, life, protection. What can be compared with the blessing of union and fellowship with God? All outward things are but dross and "dung," compared with the love and blessing of God. And this great gift is not for the favored few, it is for every one. "Whosoever will, let him come, and partake of the water of life freely." We ought to get very near God every day. That is the way to overcome disease. Think of the blessedness of having God draw near to us, as he will if we give attention to him and invite him! There is nothing doubtful about the promises of God. If we ask for bread he does not give us a stone. We get all we ask from him, and a great deal more—more than we ask or think. There ought not to be any estrangement or coldness between us and our heavenly father, but we ought to live near to his heart. That, it seems to me, is what constitutes the revival spirit—a state in which we live near to God. We do not get our true food, we are poor, miserable, and in a starving condition, unless we have daily access to God, and fellowship with his life. Let us all unite

in drawing near to God, and find our pleasure and delight in it. If any one feels bad, and wants peace, let him go home to his father's house. People are not apt to feel bad when they are at home in their father's house, surrounded with love and blessings; it is only when they are away, and out in the cold, that they are down-hearted.

WALLINGFORD.

—Plenty of work in the printing office.

—Jan. 6.—The students commenced their winter term to-day.

—We have recently purchased a small flock of sheep, thirty-eight in number, at the cost of \$182.50. This is one step in the carrying out of our new policy of keeping less of our domain under the plow, and thereby escaping interminable hoeing and warfare with Connecticut weeds, which has long been our lot. The sheep are to find pasture on the slopes of "Mount Tom," and will add another picturesque feature to our already charming landscape.

THE SHORT DRESS.

ITS MATERIALS—HOW IT IS MADE—UNDER-CLOTHING

—QUANTITY USED—ETC., ETC.

East Setauket, Dec. 26, 1869.

EDITRESS CIRCULAR, DEAR MADAM: I have long despised the folly and unhealthfulness of the present style of woman's dress. Those long, dragging skirts, accompanied with all the paraphernalia of crinoline, ruffled under-clothing, etc., etc., are both expensive and inconvenient, and, were they not dictated by the tyrant Fashion, would be considered indelicate and ungraceful.

But especially is the disagreeableness of the long dress felt, when about domestic work. And to free myself from this inconvenience, I have recently adopted, as a home dress, the American costume. Living in an anti-progressive place where every innovation upon custom and fashion is regarded with horror, I have never had an opportunity to examine this dress, and so am obliged to make my own patterns. I am desirous of obtaining a minute description and patterns of the American costume, in all its details, including under-clothing, and wish to know what kind of material is mostly used for the dress and pants, and is best adapted to home wear. But particularly do I wish a description of the under garments; the quantity required, etc.

Understanding that the ladies of your Community wear this dress exclusively, I apply to you, trusting you will be so kind as to furnish me with the desired information, or circulars containing it, or refer me to some one who will give it. By so doing you will greatly oblige,

A friend to all liberty. MRS. S. F. S.

ANSWER.

MRS. S.—, DEAR MADAM: We cannot but commend your good sense in preferring the "American costume," if only for housework, to long skirts and crinolines, and heartily agree with all you say in reprobation of the latter. The occasions of our wearing long skirts have been few and far between, but for all that, they have left a distressingly vivid impression on our mind; the more so, perhaps, as, having been accustomed from childhood to the freedom of the "American costume," so-called, we find the thralldom of the torturing length and various *et ceteras* of fashionable attire peculiarly irksome.

As to our costume in its detail, we will gladly describe it to you. It is not complicated, and, with the exception of a few radical points, is not so very different from many prevailing, simple modes. To be sure, the pantalettes, which necessarily accompany the short skirt, give our costume a *tout ensemble* strikingly in contrast to ordinary feminine attire.

To begin with the dress. The skirt is cut just long enough to fall two inches below the knee, and is faced or hemmed, according to the material. As to fullness, five breadths of calico is our criterion in using different materials, whether narrower or wider. If the material of the dress is cotton, the skirt is gathered on to the waist; if worsted, plaited according to taste. As to the waist, the fan-shaped, Garl-

baldi, yoked and plain modes, are most in vogue among us, the taste of the wearer, and the material dictating. The sleeves are mostly made after the mutton-leg pattern, with slight variations, for cotton goods; for woolen materials, various patterns are used, from the tight sleeve with puffs at the top, and coat-sleeve, to the mutton-leg. But whatever the shape at the top, that style is preferred that is plain and close at the wrist, the bagging, bishop sleeve, except for muslin, being voted quite inconvenient, specially about work, as well as untidy.

The pants, or, as we call them, the pantalettes, are always of the same material as the dress, among us. In length, they reach from the ankle to half way above the knee, and in shape are as follows: First, measure the length, allowing for a hem. Then at the bottom, measure a width 24 inches shorter than your foot, and at the top a width corresponding to that of the drawers on which they are to be buttoned. Between these two points lay a straight-edge, and draw a line; then cut according to measure. You will have pantalettes with a perfect taper to them; easy at the top, but not too large at the bottom. If made of the same width from top to bottom, or with only a slight difference, they will be too large at the hem, and swing most ungracefully while walking. Some round in the pantalettes over the instep. If the last course is pursued, the bottom of the pantalettes should be faced, not hemmed.

The linings of the pantalettes should be made of stout cloth, white for light goods, and for dark materials of a color corresponding as nearly to the outside as may be. For winter, many slightly wad their linings, or wear flannel under-pantalettes, thus adding greatly to the warmth of the lower limbs. As a general thing, the best way is to have the lining separate from the outside. This is convenient for many reasons. A stout lining will outwear several outsides; coming in contact with the shoe, as it does, it is sooner soiled, and so has to be washed oftener; and then, for cotton goods, it is better to have the lining starched stiffer than the outside, etc., etc. The pantalettes may be buttoned on the drawers by four or five buttons and button-holes, as desired.

As to under-clothing, the most essential difference between our costume and that usually worn, is in the drawers. These are made like little boys' pants, though fuller, and of sufficient size to suit an adult; they can button on the same waist with the under-skirts, without inconvenience. The best way to get the buttons for the pantalettes in the right place, is to pin the latter on the drawers, so as to hang well, and then use the pins as guides. Two yards of cloth are sufficient for summer drawers, and two and one-fourth yards for winter ones. Summer drawers are made of thin cotton cloth, in winter of different varieties of flannel.

The perpendicular garter, described in the present volume of the CIRCULAR (No. 22.), is used almost entirely among us. It is hardly necessary to speak of its superior merits as compared with the common, horizontal ligature, which goes by the name of garter.

Our under-skirts are generally made three breadths in fullness, and two or three inches shorter than the skirt of the dress. The materials used are various; most commonly flannels or balmorals for winter, and bleached cotton and moreen, for summer. The most popular way of making under-skirts among us, is to have the upper half of the skirt scant and goring, and the lower half much fuller, and plaited or gathered on to the upper half. This obviates the unnecessary thickness at the belt, of skirts having the same fullness at top and bottom. The body does not need so much protection as the extremities.

One desideratum for under-clothes is, to have them hang from the shoulders instead of the hips, either by aid of straps, or by buttoning on to waists.

As to the materials best suited for short dresses, we make no difference between them and long dresses, except that we find a small, neat figure, or goods of one color, generally more suited to short dresses than large figures, huge plaids, or broad stripes.

If, in wishing to know what is best suited for "home wear," you mean merely what is best to work in, we should say calico and common delaine, and, for winter, common flannel or linsey-woolsey. With us, "home wear" includes materials for all purposes, suited both for the parlor and the kitchen, and ranges from merinos, alpacas, valencias, empress and ladies' cloths, poplins, mohairs, mozambiques, etc., etc., to flannels, delaines, gingham, muslins and calicos. The amount of cloth necessary for a dress-pattern, varies according to the size of the individual and the material used; but it averages from 9 to 10 yds. for calico, muslins and gingham, 10 to 11 for common and all-wool delaines and empress cloth, 8 to 9 for merino, and so on.

You speak of patterns, but I hardly think them necessary. Many ladies who join us find the alterations in their attire, so radical in appearance, much less difficult than they imagined. It is often not much more than cutting off their long skirts below the knee, facing them, and using the strip cut off for pantalettes.

Perhaps you will think the descriptions and directions given above much like Mrs. Mudlaw's recipe for potato pudding; the fact is, however, that the whole matter is so governed by the size and taste of the individual, that there can be no definite, arbitrary rules. But your feminine ingenuity, I doubt not, will help you out of every difficulty and perplexity. Wishing you many a happy time getting a meal, cleaning house, or running up and down stairs, with both hands full, untrammelled by long skirts, I am,

Yours respectfully,

EDITRESS CIR.

CORRESPONDENCE.

SNOW HERE, THE ROSE THERE.

An Oregon subscriber, under date of Dec. 18, writes:

DEAR FRIENDS:—I see by the CIRCULAR that on the 8th of November you had two feet of snow. I will give you a short description of our weather here in Oregon. We have had considerable rain this Fall, enough to soften the ground and allow farmers to sow plenty of wheat, but not so violent as to stop work on the railroad, except in one instance. The ground, at this time, is not frozen, and the monthly-rose is in bloom. We have not had one flake of snow yet, and the weather has been delightful for the week past. So you see we are blessed beyond measure in respect to weather and climate.

Q. S. Q.

A FRIENDLY WORD.

Burnt Springs, W. Va., Dec 6, 1869.

DEAR FRIENDS:—Permit me to say that I am highly delighted with the ever-welcome weekly visits of the CIRCULAR. As I carefully, and I trust prayerfully, read over each successive number, I can say of a truth that I see new beauties, new truths and attractions in the communistic life. When I first became the recipient of your paper, many of my neighbors were positively afraid to read it, and would tell me that it was a "scatter-forth of strange gods." But the leaven is surely working in this vicinity for good. I believe if there ever was a time on earth, when the church of God had greater zeal, love, and communion in the Holy Spirit, than at another, it was when "all that believed were together, and had all things common."

Yours in the bonds of love and unity,

A. D. H.

FROM THE WEST.

Plattsburg, Clinton Co., Mo., Dec. 12, 1869.

DEAR FRIENDS:—With great joy I learn that "AMERICAN SOCIALISM" is finished, and offered to the reading public. I intend to procure a copy of it, as I am anxious to have it in my library. *

* * * * * We (father-in-law, wife, and children), are trying to the best of our ability, and through the instruction of the CIRCULAR, to live in the spirit and precepts of your Community—and God has blessed us so far. Plenty of work, good pay, confidence and respect, are the rewards of obeying

God rather than man. And I often think, that if we let God's spirit manage us, He may yet assist us to be the means of establishing a branch in this central part of the Union; but in His own time and way. I would rather be led by Him as a child, than undertake anything in my own strength. But, dear friends, this is as yet only a faint though pleasing hope, which may be realized or not, as the Lord sees fit. He is Master and King, and we his subjects; and to be the lowest in his kingdom is greater than to be a king on earth; therefore, to obey Him is pleasure.

I love to converse with you by letter, but I would be still more rejoiced if it were possible to see you face to face and shake the friendly hand. Although far west, and seemingly far apart, our country is becoming more and more central; railroads begin already to cross and recross each other, while the navigation on the Mississippi and Missouri is constantly assuming larger proportions. If I can do any thing for your interest here, please let me know. I would like to make myself useful to you, and it would be a pleasure to spend my leisure hours in doing some of your work. Please excuse this forwardness, and charge it to the love I feel for you.

J. G. P.

"WITH ALL READINESS OF MIND."

New Haven, Conn., Dec. 26, 1869

MR. J. H. NOYES, AND COMMUNITY FRIENDS:—It is about three years since I learned of your existence and commenced reading the CIRCULAR and your other publications. And if I understand myself aright I have thereby grown in grace and in the knowledge of the truth as it is taught by inspiration, both in the Bible and in the hearts of those who seek the Lord truly. And I thank the Lord that for a long time I have felt Christ to be a Savior from sin, and that he was formed within me the hope of glory.

Before I knew of you, I was a believer in the so-called full salvation (as taught by the Methodists), and rejoiced in it; yet I could never see how any one could fall from such a grace. But when I read your little pamphlet on that subject, my heart gave a bound, and I felt that I had found some one who could express what I had felt but could not express; and my heart said "Amen" all the way. When I read the *Berean*, my heart still assented, though not always to the same extent; but the more I re-read and became better acquainted with your doctrines, the more I responded, until now, if all your doctrines and practices were written on a page before me, there is none I would wish to draw my pen through before I signed them. Therefore I "bid you God speed."

I have written these few lines that you might know that I am with you in heart, and also to freely offer my services, if I can ever be of use to you. I heartily thank you for enabling me to arrive at the point I have, in the knowledge of the truth.

Yours Respectfully,

W. A. B.

ONE of the French Academicians had his wine-cellar struck by lightning a short time ago, and immediately noticed a remarkable change for the better in the quality of his wines. He took the hint, and now has a voltaic pile attached to each cask.

THE larger the surface involved, the more intense is the feeling of temperature. Water at one hundred and four degrees seems less warm to our finger than water two degrees lower seems to the whole hand. The left hand seems to have usually the acutest sense of temperature.

A CORRESPONDENT of a Calcutta paper makes a curious suggestion to tobacco smokers. Alluding to the alleged discovery, by a Parisian chemist, that water-cress is a perfect antidote for nicotine, he says: "It lately entered into my head to try how some of it dried would smoke. To my great satisfaction I found that, when put into my pipe, after a couple of days' drying in the sun, it had all the flavor of the best Cavendish without the treacle, and it was even stronger than Cavendish."

[We don't "take tea" here except when we provide it on very rare occasions, as a hospitable concession to the taste of some visitor, and then, sitting at the table, take a cup for etiquette's sake. Alas! partaken of so seldom, the famous cup inebriates more than it cheers, and excites or "cobwebs" the brain somewhat like hasheesh or opium. The following poem, we understand, is the inspiration of an errant state of mind, produced by imbibing tea under the above peculiar circumstance.]

GONE TO TEA.

I.

Ah! the subtle, oriental pleasure—
Mind without stint, heart without measure—

Drinking tea,
Bibbing tea,
Green and bohea,
Green and bohea!

II.

Thinking thoughts, chaotic and chilling,
All the night long, not worth a shilling—

Men a-marrying the maids,
Maids a-marrying the men;
Little, puny names
Bursting into fame,
As matches unto flame;

Great ones, fizzing upward like your rockets;
Angry tussle, getting silver—

No lack of empty pockets;
Lonely fellows, sewing on their buttons;
Stately maidens, petting dogs and kittens;
Wedded lovers, busy with the measles.

III.

Jingly, jangly—jingly, jangly,
Turning like a reel.
Jingly, jangly—jingly, jangly,
Squirming like an eel.

Tell me, writer bending o'er your pen;
Tell me, teacher, sitting in your chair;

Tell me, poet, crooning o'er your song;

Tell me, speaker, spouting everywhere;

What does it signify,

This sipping tea,
Green or bohea?

What does it signify,

This bibbing tea,
Green or bohea?

Green or bohea?

T. T.

ITEMS.

WORK has begun on the Brooklyn side of the great East River Bridge.

The gold market was somewhat excited again on Friday. The closing price was 122 $\frac{1}{2}$.

The decrease of the Public Debt for the month of December is put down at \$4,812,781.

One thousand men are at work on the De Ruyter branch of the Midland Railroad between De Ruyter and Norwich.

The Hudson River has been open for navigation from Troy to New York for several days, a circumstance extremely rare at this season of the year.

KING VICTOR EMANUEL has refused the further candidature of his nephew, the Duke of Genoa, for the Spanish crown, and, as a consequence, General Prim and all the rest of the Ministry have resigned.

MRS. STOWE's book on the Byron case is issued by Fields, Osgood & Co., under the title, "Lady Byron Vindicated: a History of the Byron Controversy from its beginning in 1816 to the present time."

THE storm of Sunday and the gale of Sunday night, extended over twelve states, interrupting railroad travel by the washing away of culverts and destruction of bridges, and causing considerable damage to shipping.

THE State Legislature, which, it will be remembered, has for the first time in fifteen years a democratic majority in both houses, passed on Wednesday a resolution repealing the resolution adopting the XVth amendment to the constitution of the United States.

THE second fleet of Spanish gunboats, thirteen in number, started out from New York last Thursday

morning, but soon put back either from fears of bad weather or a Cuban war vessel. They started out again Friday morning and disappeared. The steam yacht Anna, having passengers and crew mostly composed of Cubans, but without armament, has been detained at Charleston, by the U. S. authorities.

THE acoustic defects of the hall of St. Peter's Cathedral having been found irremediable, the sessions of the Ecumenical Council will hereafter be held at the Quirinal palace, the summer residence of the Pope. The business of the Council so far has been mainly that of organization. The second public convocation began on the 6th inst., with ceremonies less imposing than on the opening day.

THE revolutionary forces in Hayti under General Brice, have captured Port-au-Prince, destroyed the palace, and driven Dictator Salnave into Fort National. Salnave was offered protection by the commander of a British war vessel, on condition that he would capitulate, but he refused the offer, declaring that sooner than yield, he would first destroy the city and then himself.

THE reports of the flight of Lopez and his family, from Paraguay, are confirmed. The war which has lasted there for five years, and resulted in the ruin of Paraguay and immense expense to the allies, is announced, and apparently with good authority, to be at an end. Mr. E. Lopez, however, a son of the President of Paraguay, now in Washington, denies the report that his father has left Paraguay, and says it is a blind put forth by the allies to excuse their retirement from the country. An agreement has been signed between Brazil and the Argentine Confederation, according to which Brazil will withdraw 14,000 men from Paraguay, and the entire contingent of the Confederation will retire.

AN extensive strike among the telegraph operators of the Western Union Co., is in progress. The alleged cause is the reduction of the wages of the San Francisco operators. The company deny this, claiming merely to have discharged two superfluous hands. The Protective League contains 8,800 members, and extends all over the United States. The Telegraph company firmly refuse the demands of the League, and have in general the sympathy of the newspapers and the railroad companies.

THE new French Ministry is formed, and for the most part the press of Paris receives it with favor. In a speech of the Emperor to the President of the Corps Legislatif, on New-Year's day, he used the following language: "In sharing the responsibility with the great bodies of state, I feel more confident of overcoming the difficulties in the future. When a traveler has gone a long journey, and lays aside a portion of his burden, he is not weakened, but gains new strength to continue his march."

IN a remote portion of Wales there has been, for two years and a half, a little girl, who, her parents claimed, lived from day to day and month to month without eating anything. She was displayed lying in bed decorated with flowers, to any who chose to pay the admission fee. At last the medical authorities of Guy's Hospital took the matter up and sent four experienced nurses to test the case. After eight days of unintermittent watching, the child became delirious and died. The affair causes considerable comment in the papers. The child is called the "victim of scientific investigation," and it is queried whether Science could not just as effectually have exposed the pretended miracle by forcing the child to take proper nourishment, and thereby restoring her to perfect health, as by starving her to death.

OLIVER P. Root, of Oneida Castle, died suddenly of paralysis at Syracuse on the 5th inst. His life has been one of great activity and usefulness, and he was widely known and universally respected. He has been largely engaged in commercial transactions, and has lately had a heavy contract on the Air Line Railroad between New York and Boston. He was a brother of Dr. Oren Root, of Hamilton College, and of Judge P. S. Root, of Utica. His death will be deeply mourned by a wide circle of friends and acquaintances.

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subscribers of the CIRCULAR who apply at this
office, \$3. Postage added, \$3.50.

TO CORRESPONDENTS.

F. A. W., Ky.—The picture you sent us, was
duly received. We consider it a fine engraving, and
acknowledge it with many thanks.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

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SPECIAL NOTICE.

The O. C., and branches are not "Free Lovers," in the popular sense of the term. They call their social system Complex Marriage, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

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